

The Planetary Hierarchy: an Organizational Perspective

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2004

Abstract

In an informative scenario—not altogether without humor—a management consultant interviews Sanat Kumara,¹ the “Chief Executive Officer” of the Planetary Hierarchy.² The CEO shares his vision of executive leadership; the Hierarchy’s core values; methods of recruitment, development and evaluation of managers; and the processes by which major decisions are made. He reflects on a variety of issues, including his own performance and the organizational challenges he faces. Finally, he offers advice that could help “human” organizations become more like the Hierarchy—and more effective in their own environment.

The Interview

“Mr. Kumara will see you now.” The secretary smiled and held the door open to the inner office. Jane walked in to find a room that seemed completely empty. In fact it seemed to have no walls or even a floor or ceiling. But she felt perfectly safe—if understandably nervous about what lay ahead—and spent a few moments reveling in the serene power that enveloped her, quite unlike anything she had ever experienced. It was filled with gently swirling colors, although she would have been hard pressed to tell you precisely what colors they were.

Nobody stepped forward to shake her hand. But momentarily she heard, or rather felt, a voice that came from all around and filled her whole being. “Thank you for coming, Jane. I look forward to our conversation.” The voice was ethereal and as beautiful as a Mozart sonata, but it also exuded the greatest authority. “I understand that you want to ask me some questions. I will do my best to give you full and honest answers. However, it may sometimes be difficult for me to phrase my answers in a way that that you will find comprehensible. You must forgive me if we have to struggle a little.” A reassuring smile came from somewhere and put Jane more at ease. There was no doubt about the gulf in consciousness that separated Jane from the individual she was to interview, but something raised her spirits and gave her confidence to continue. She opened her briefcase and took out a pad with some notes she had made that morning... or when exactly was it? Her sense of time seemed to be distorted.

Jane took a deep breath and launched into what she had come to do.

Leadership

Jane. Thank you, Mr. Kumara. I very much appreciate your willingness to fit this interview into your busy schedule. My purpose, as we arranged, is to learn more about the Planetary Hierarchy and to see if you have any advice on how we might improve our own organizations.

My first series of questions deals with issues of leadership. Could you give me your definition of *leadership* and *strategic leadership*?

SK. First, I see myself as a strategic leader, so there may be no difference between the two parts of your question. My concept of leadership is to inspire those who report to me, promote and share a long-term vision for the planet, and facilitate the setting of intermediate-range goals con-

sistent with that vision. Although I retain ultimate responsibility for results, most of the work of implementation is delegated to middle and lower level managers. I understand that “ordinary human organizations” work in much the same way. Lines of authority and responsibility in the Hierarchy run from the strategic to the operational levels in a manner that would be quite familiar to you. The Hierarchy is structured on functional lines, with three functional divisions and seven major ashrams,³ each of which is subdivided into minor ones. Our “operational level” managers, the masters, run their ashrams just as managers run departments in your organizations.

Jane. How would you define management?

SK. Four things come to mind, at least as they pertain to my own responsibilities: vision, mission, leadership and planning. For those who report to me, accountability and meeting performance targets are important; but they too must plan, have vision, exercise leadership, and so forth.

Jane. What knowledge, skills and personal characteristics should an effective and successful CEO have? Which characteristics should he or she not have? What weaknesses could you tolerate? Which *fatal weaknesses* you could never tolerate? What are his or her most important activities?

SK. I am amused by your political correctness, your “he and she.” But I applaud the efforts of your culture to be more inclusive. Here, terms like he and she have less meaning, although gender still exists in ways that might surprise you. However, to return to your question...

I can only speak for my own position which, as you know, is somewhat unique. You may be aware that I have attained a certain initiation, which means that I have acquired a level of consciousness—I use that term with caution, but I don’t know how else to express it in terms you would understand—greater than anyone else on the planet.⁴ At the same time, I draw upon the immense energy of the One whose Life is expressed through the whole Earth Scheme.⁵ I have worked for that Great Being for many eons and have even had occasional assignments for other beings at the same level. You might say that I was “loaned out.” I cannot claim that all of my assignments were uniformly successful, but I have tried to learn from my mistakes; and over time I have been given progressively greater responsibilities. The position I am now privileged to hold is the most challenging to date.⁶

The training and screening processes at senior levels of the Hierarchy are sufficiently effective that it is extremely unlikely that anybody with fatal weaknesses would ever be appointed. And you must understand that I—and more particularly my superiors—have foresight that does not extend down to the day-to-day world where you work. That is not to say that we can foresee everything that will happen; but it does give us insights into the character, capability, reliability and commitment of individuals being considered for senior positions.

My most important responsibility, of course, is the governance of the planet. Much has already been accomplished but not as much as *could* have been accomplished. Like all CEOs I am evaluated on performance. I would leave it to Those to whom I report to give a more detailed evaluation.

Jane. How do you select, train, remunerate and evaluate personnel in the Hierarchy?

SK. In the early millennia of the Earth’s history, experienced managers were brought in from outside.⁷ But now virtually everyone at the operational and tactical levels of the Hierarchy has come up through the ranks. You are aware, I am sure, that our organization includes members of both the human and the deva evolutions; but let us confine our remarks, for the moment, to the “human” side of the house.

At the lowest levels are people like yourself—people who have to a significant degree overcome materialism, selfishness and indifference and who are committed to service. Once they have reached that stage, they become open to energy and impressions from their own souls and from levels in the Hierarchy higher than themselves. From that point on, progress can accelerate if the individual is willing to let it happen.

As you know, there is a graded series of initiations: stages in the expansion of consciousness.⁸ These are rather like successive college degrees—associate, baccalaureate, master’s and doctoral. Everybody attaining a particular initiation is about equally advanced in consciousness. However, the initiates do not all have the same background and experience; one may have spent many lifetimes as a scientist, while another has pursued the arts or politics. Much depends on their ray influences. Their superiors’ task is to match these competencies with roles where they can best serve the collective mission. In the past it was believed that people were attracted to particular ashram or master by devotional relationships. But this is not the case. Personnel are recruited who can do the jobs for which the ashram is responsible, and the master is their “boss.” If we can speak of devotion at all, it is to the collective mission of the Hierarchy. In turn, the masters have specific responsibilities and are held accountable for meeting them.

As far as competency is concerned, when individuals attain the fifth and higher initiations they can access any body of knowledge that they may need—like particle physics or medieval French literature; they can even access the accumulated knowledge of good business practices. I am making use of a pool of linguistic skills as I talk to you; remember that English is not my first language!

Obviously we try very hard to recruit and promote people with unquestioned commitment to the Hierarchy’s mission—that is, commitment to the betterment of humanity and all lives on the planet. People do not necessarily advance at the same pace, but normally they progress through the ranks steadily and reliably. However, human beings have free will and there is always the risk, slight as it may be, that an initiate will “go wrong.” The higher the initiatory level, the less likely that could occur but the more serious it would be. We have our methods for dealing with such situations, but considerable and lasting harm is done to the whole organization—and to the world we serve.

I am not quite sure how to respond to your question about remuneration... give us a moment... After the first few initiations, people seek nothing for themselves. The resources at their disposal are used solely for the common good. Those resources come both from above and from “below,” that is from “your world.” With reference to the latter, we desperately need more money in order to address problems of poverty and inequity in the world. Money cannot be created by waving a magic wand; it must come from human activity—from the economy of each family and nation. Overall, our resources are substantial but by no means unlimited, and like all good managers we try to allocate them as effectively as possible.

If we can think in terms of personal reward, the joy of service is enormous, and that joy increases the higher one goes in the Hierarchy.

Jane. Are there any world leaders—living or historical persons—you admire, and why?

SK. Oh, absolutely. In fact many of them have either been sent from here, as avatars, or have been recruited from the lower levels of the Hierarchy where people are still in their incarnational cycles. Nobody would pretend that all world leaders are either competent or motivated to serve their people. But a surprisingly large number have made enormous personal sacrifice to be leaders and have done their jobs effectively and admirably. I believe you can identify most of them as easily as we can.

Decision Making

Jane. How are major decisions made in your organization? Are there disagreements, and how are they resolved? Do you consider that decision-making processes in the Hierarchy work smoothly?

SK. In the Hierarchy there is neither complete autocracy nor unfettered democracy in which leadership would be abdicated. Issues may be discussed at multiple levels before a final decision is made. Lower-level managers are closer to some of the issues because of their particular responsibilities... I believe you would say that they are “in the trenches!” On the other hand, the more senior managers have more experience, broader vision, and greater wisdom. Decisions are collective, but a kind of “weighting” gives senior managers—including myself—increased influence over the outcome. It may seem strange to you, but a major element in the Hierarchy’s decision-making process is meditation. Meditation plays a much more active role for us than it does for you; it is not separate from our jobs—something we do first thing in the morning before leaving for work—but very much a part of our jobs.⁹ And, remember that, once group consciousness is firmly established, meditation is no longer an individual exercise but a process that brings the group together in a dynamic synthesis.

Collective decisions emerge more smoothly than they do in purely human organizations because of the commonality of purpose which all personnel share and the complete absence of personal ambition and dominance behaviors. The transition from autocratic to consensus decision making and problem-solving at the human level has been most gratifying, but as you well know “consensus” is sometimes forced. Concurrence-seeking by individual group members, group pressures to conform, and other disruptive processes can undermine what should be a true group process. The result has been many blunders with long-term, adverse consequences.¹⁰

I mentioned the “weighting” of collective decision making in favor of senior managers. Each successive initiation brings with it an expansion of consciousness and access to higher levels of reality. All adepts—fifth-degree initiates—routinely function on the buddhic plane where issues that you would view as complex or conflicting are seen simply and in their entirety. It often becomes apparent that opposing viewpoints can be resolved in a larger synthesis. Initiates of degrees above the fifth have access to the remaining planes that your literature refers to as systemic and they are beginning to access the cosmic planes.

The Council, our “strategic level” of management, consists of individuals who have contacts with other parts of the solar system and even other systems. They “bring to the table” vision and wisdom on a scale that would be incomprehensible to you. The number of “permanent” members of the Council is relatively small. However, the Buddha, the Christ and his two divisional counterparts,¹¹ as well as senior representatives of the deva evolution also attend. Other individuals, such as the head of an ashram, may be asked to attend and even to address the Council, as circumstances require.

You have been told that the masters meet every seven years and the whole Planetary Hierarchy meets in Conclave at one-hundred year intervals—the last, according to your calendar, being in 1925.¹² Discussion of important issues may go on for some time prior to the meetings, and during that process different viewpoints are expressed and listened to carefully. The centennial meetings are the times when the discussion normally ends and major decisions are made.

However, I would not want you to conclude that we only meet as a group at long intervals. For one thing, we are not constrained by physical distance as you are; so we do not have to book flights to meetings. Personnel at our branches in Luxor and Hungary, for example, can be here in an instant.¹³ For another, senior members of the Hierarchy are constantly in touch, and the difference between the formal meetings and the ongoing interaction between meetings is difficult for

me to explain in terms you would understand. Your technological developments that have enabled people in different countries to communicate with one another provide good models of how we interact. In particular, you have developed teleconferencing—I believe that is your term—that reduces the need for people to travel great distances to discuss issues of mutual interest. And we are aware of the great benefits that have resulted from your electronic mail and Internet; these are wonderful mechanisms that have already moved humanity forward in group consciousness. We too have our equivalents of teleconferencing and e-mail, but they do not require “dedicated hardware.”

Sometimes world crises require us to make important decisions at other times than the centennial meetings. An example related to the contingency planning made during the World War which, happily, never had to be implemented.¹⁴ Another example, which will be implemented when conditions permit, was made at the end of the war and relates to the reappearance of the Christ.

Organizational Success

Jane. From everything we know the Planetary Hierarchy is a most successful organization. It has survived and grown over millions of years, while many human business organizations falter after only a short time. How would you characterize a successful company? What are its basic characteristics?

SK. Business seems to have acquired a poor image among people who consider themselves “spiritual;” but that kind of attitude is mistaken. Business organizations play an essential role in human affairs, supplying needed goods and services. They provide jobs that enable people to support their families. And they generate profits that not only sustain the economy but also provide opportunities for philanthropy. The economy is not something *opposed* to spirituality but a most important aspect of it. Certain of your business leaders have contributed a great deal to humanity through the success of their organizations and through their philanthropic endeavors.

Jane. What are the core values of a successful organization? What are its basic principles for doing business? What is its business philosophy and ideology? What are its organizational culture and its *unwritten rules of the game*? How should it take care of its clients, employees, investors and its external environment?

SK. The Planetary Hierarchy is subject to Universal Law, but we do not have written rules. So, in a sense, what you would call culture governs everything we do. But I would caution against overuse of the word “game.” Flippant attitudes are as uncalled for at your level as they would be at ours. Games and playfulness are to be encouraged, but not where people’s lives and futures are at stake.

Jane. I apologize. We tend to use that term without realizing how it may come across.

SK. No problem. To continue... Our solar system is ruled by the second ray of Love–Wisdom, and this ray is very much what you call a core value in the Planetary Hierarchy. It must also be adopted as a core value in your organizations if humanity and the planet are to progress toward their evolutionary destiny. Everyone understands that to be successful a company must satisfy the needs of its constituencies; but your managers often fail to identify some of those constituencies. You think of owners and customers, hopefully employees and suppliers, and recently—and we commend this development—the natural environment. But you forget that companies form important units in the larger organism of human affairs. In the long term, companies must accept as their mission—core purpose or reason for being—to make the world a better place, a more compassionate place, a joyful place where people can realize their highest potential.

A company's overall success is of course influenced by the culture and ideology of the country where it is located. As far as national ideologies are concerned, we do not necessarily endorse one economic system over another. Throughout history a number of contrasting systems have served equally well, while others have been less successful. Socialism was a wonderful concept, but humanity was not ready for it; and, as is now clear, it rapidly degenerated into inefficiency and corruption. We have been impressed by the general success of your market economies; they have raised the standard of living for innumerable people. And many of the abuses that arose in the early years of your Industrial Revolution have been corrected. Competition is not an ideal concept, but it suits the present stage of human development which still values individual achievement. On the other hand, inequities between rich and poor—and especially between rich and poor nations—are of great concern to us. These inequities violate the Law of Compassion and must not be allowed to continue.

Poverty may be a great learning experience, and that experience may be necessary for karmic reasons. Certain individuals who once lived in extreme luxury, indifferent to the others' needs, or deliberately exploiting others, may now be living in extreme poverty in order to restore balance. However, unless one is a hermit supported by generous friends, poverty is not a condition that lends itself to the expansion of human consciousness. Nor, for that matter, is extreme wealth. Finding a middle path—as our son, whom you call the Buddha, termed it—is the essence of wisdom. As far as wealth is concerned, another son, the Christ, is on record as saying “what shall it profit a man, if he shall gain the whole world, and lose his own soul?”

I believe I can answer the rest of this question along with the next one you are about to ask.

Jane. OK. What is the best way to build a company successful in the long term; and what is a sure way to disaster?¹⁵

SK. Hard work, integrity and concern for people's needs are enduring values that will always succeed. Everything proceeds according to Law, and attempts to cut corners, as you would say, may offer short-term advantage but will doom an organization to fail in the long run. We understand that you have recently had cases of corporate corruption; the businesses are now ruined, many people were hurt, and their leaders are in jail. What more need I say?

Jane. What is your working definition of “business success” and “business failure”?

SK. It is of no real concern whether a business lasts for one year or for one hundred years. But while it operates it should make a positive difference to human wellbeing. What purpose has a business served if it leaves the world in a worse condition? Whether the owner make a fortune is less important; great wealth translates into great responsibilities and, if the wealth is abused, into grave negative karma.

Jane. If you could give good advice to managers and business leaders living on Earth, what would you advise them to do?

SK. Well, first of all, we think of ourselves as living on Earth too; and in many ways we face challenges similar to yours. But I take your question to refer to “ordinary human organizations” involving people in physical embodiment.

My advice would be this: Don't take the job unless you really believe you can handle it, including the difficulties that you are sure to face. Then, put your people first, do the very best job that you can, work harder than the people who work for you, let them do their jobs without trying to micromanage—I believe that's the term you use—and be willing to admit and learn from your mistakes. As far as reward is concerned, don't make it the goal of your endeavors; rather, let reward come to you as a side-effect of the good things you are doing for the organization.

Self-Reflection

Jane. Perhaps you would permit me to ask a few questions about your own performance as a CEO. What do you see as your biggest leadership successes? What are their main causes? Were there any leadership failures in your career?

SK. Humanity has made great strides during the time that I have served in my present position. Since I as well as everyone on the planet are cells in the Life of that Great Being who informs the Earth Scheme, I rejoice with you that this has occurred. On the other hand, many opportunities have been wasted. One example was the vision of a better world that emerged briefly at the end of the Second World War. National leaders who had collaborated to defeat the Axis Powers spoke of ongoing cooperation, the United Nations was established, the United States launched Lend-Lease and the Marshall Plan, and there was a great sense of global optimism. But within a very few years, the Cold War started, the UN was marginalized by the Great Powers, and petty rivalries resurfaced. I share in the responsibility for such failures. Planetary life is much more organic than most of your people realize. It may sound simplistic to say that “All is One,” but in a real sense it is true. The success of one person is your success and mine; and one person’s failure is your failure and mine.

Jane. Which were the most difficult “critical” decisions of your leadership career? Are there any decisions you are dissatisfied with? Which are the most difficult decisions you must make in the present?

SK. As you have been told, a decision was made at the Conclave in 1925 to send the first-ray energy of Will or Power, which is our responsibility to control, directly to humanity.¹⁶ Previously it was channeled indirectly, but more safely, through the intervening divisions and ashrams in the Hierarchy. The influx of energy is serving as a stimulus to human development; but how it is used is up to each person on the planet. Energy, as you know, is neutral in its effects; it can be used either for good—that is, progressive—or for evil—regressive—purposes. Large numbers of people have taken advantage of their new empowerment to improve their world. Others have turned it to selfish or destructive ends. The present wave of terrorism and the civil wars in Africa are tragic examples.

We anticipated some negative effects, although, because of your free will, we cannot predict with certainty what the outcome of any high-level decision will be. If events continued to go badly, my leadership would certainly be in serious question. But we work on longer time scales than you do, and a century or more of war or terrorism would not automatically mean failure, even though the result might be tremendous suffering for everyone involved. Naturally we would share in that suffering.

However, we have considerable confidence in the goodness and wisdom of humanity, and much progress continues to be made even in these difficult times. Increasing numbers of people are advancing on the paths of discipleship and initiation and are contributing to the work of the ashrams.¹⁷ Their potential for influencing human affairs is very great. As you would say, we remain optimistic; and events at the human level are not unrelated to that optimism.

Jane. What, if anything, would you like to do in a different and better way? In which work activities would you like to improve? What are your favorite work activities, and which activities you do not like very much?

SK. To answer the last part of your question first: at our level we do not experience likes and dislikes as you do. Our focus is on the work that needs to be done, and we rejoice that it has been entrusted to us. We have risen above the emotional and mental volatility that are so evident in

ordinary human life. At the same time, because we are all cells in the One Life, we share in your joys and sorrows, although the latter is not debilitating as it can be at your level.

Individuals who have attained the fifth initiation are “perfect” relative to your present phase of evolution. But the quest for further growth continues through the initiation that I have attained and beyond. We never stop growing, unless we intentionally decide to stop, and that is one of the greatest tragedies that can befall anyone. Growth means reaching out to those around and below us more than reaching out to what may lie above. None of us can say that we are doing everything we possibly could for others, and consequently there are opportunities for improvement.

As for doing things in a different way, Life is infinite and eternal, and all possibilities will eventually be explored. For example, a world in which technology was not encouraged or allowed to develop would be very different from what Earth presently is.¹⁸ Such worlds exist now; they have existed in the past and will exist in the future—as you understand time. My counterparts in other worlds and I stay in touch with one another; you might say that we belong to a kind of professional association. We share in one another’s experiences, successes and failures. It is not a competitive situation; there is no “Lord of the World of the Epoch” award. Rather, one’s success is shared to help another who may face a similar challenge or may be having difficulties.

Catch-All Question

Jane. This interview has been most successful, and I have asked all my prepared questions. But before we close, is there anything you would like to add?

SK. Yes, one of my greatest wishes is that people “in your world” become more aware of the Planetary Hierarchy and its activities. You have heard of the forthcoming “Externalization of the Hierarchy.”¹⁹ Certain masters will take physical embodiment and assume leadership positions in human affairs—as they did before the destruction of Atlantis. But the externalization will also involve greater visibility of the whole structure of the Hierarchy and its operations. In this latter sense, the externalization has already started and can proceed rapidly as knowledge of the teachings spreads.

People need to be more aware of the similarities between the Hierarchy and large human organizations. Certainly there are differences, particularly ones of scale. However, we have a vision, a mission, strategies, an organizational structure that assigns individuals to tasks, lines of authority and responsibility, and so forth. We strive to do our best, and ultimately we are held accountable for our performance. Many “ordinary” human managers are self-motivating; they relish the challenge of taking on important work and seeing it through to a successful conclusion. We do the same.

Another great wish is that people involved in ordinary human organizations try to develop the selflessness that all members of the Hierarchy demonstrate by virtue of the initiations they have attained. My organization is blessed by individuals who have transcended the desire for personal gain, for competitive advantage, for spiteful game-playing—individuals who work together harmoniously, complementing one another’s skills and expertise for the good of the whole. There are no personal agendas, no parochialism, and as a result no suboptimization as you would call it. People in human organizations have not attained that degree of selflessness, but they can strive toward it with the assurance that they will benefit as well as the organizations they serve. Who would want to be king of a meager patch of land when he or she could be part of a team sharing the abundance of a large, successful empire?

Conclusion

Jane thanked the CEO again for agreeing to the interview. She expressed her profound thanks for the valuable insights he had shared, promising to pass them onto interested parties upon her return to the everyday world. Sanat Kumara murmured “It is our joy,” and she left.

Back in her own office sometime later, Jane’s head was spinning. Had she fallen asleep after lunch? Had the whole thing been a dream? If so, it was a more vivid dream than she had ever had before. Shaking herself, she pulled out her note pad. Instead of scribbled notes she found a transcript of the interview printed on high-quality letterhead. There was no signature, but at the end was a seal, a symbol she had never seen before. It flashed a brilliant light, electrifying her whole body.

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- ¹ Sanat Kumara, also known as the Lord of the World or Ancient of Days, is described as an “incarnation” of the Planetary Logos. [Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922, p. 28.] But his relationship with the Logos is quite complex. [John Nash. Sanat Kumara. *The Beacon*, March/April 2002, pp. 13-20.] Sanat Kumara’s role as head of the Planetary Hierarchy is unchallenged.
 - ² For discussions of the general structure of the Hierarchy see: Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922. Also: Charles W. Leadbeater. *The Masters and the Path*. Theosophical Publishing House, 1925. Here, “Planetary Hierarchy” is taken to include the Planetary Council as well as the Hierarchy of Masters.
 - ³ The responsibilities of the three divisions, originally called “departments” but corresponding to larger segments in modern organizations, are government, education/ religion, and civilization. The work of each major ashram focuses on the energy of one of the seven rays. See the same references as in Note 2.
 - ⁴ Consciousness as we know it implies duality: we can only be conscious of “something else.” Although they retain a sense of identity and uniqueness, high initiates have overcome all duality, and consequently “consciousness” tends to lose its meaning. In its place, the Tibetan Master offers terms such as “universal sentience” and “identification.” See the discussion in: John Nash. *The Soul and Its Destiny*. Authorhouse, 2004, pp. 269ff.
 - ⁵ For a discussion of the planetary schemes, chains and globes see: Annie Besant & Charles W. Leadbeater. *Man: Whence, How and Wither*. Theosophical Publishing House, 1913.
 - ⁶ Sanat Kumara may have come originally from the Venus Scheme, but we know that “He came to this dense planet (the fourth) in the fourth chain from that chain in our scheme which is called the ‘Venus’ chain, and which is the second chain. He came via the second globe in our chain; His scarcely felt vibration was sensed (occultly) in the second round, but only in the third root-race of the fourth round did conditions permit of His physical incarnation and of His coming as the Avatar.” [Alice A. Bailey. *Treatise on Cosmic Fire*. Lucis, 1933, p. 371.]
 - ⁷ The Tibetan identifies three groups who comprised the newly formed Planetary Hierarchy: entities who came to Earth with Sanat Kumara and formed part of his “karmic group,” entities who attained initiation on the Moon Chain, and entities from other planetary schemes. [Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922, pp. 29-30.]
 - ⁸ Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922, pp. 9ff.
 - ⁹ See the discussion in Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 105.
 - ¹⁰ The term “groupthink” is often used in human organizations to denote such processes.
 - ¹¹ The Manu and Mahachohan, heads of the first- and third-ray divisions. See for example. Charles W. Leadbeater. *The Masters and the Path*. Theosophical Publishing House, 1925, pp. 37-42.
 - ¹² Alice A. Bailey. *The Rays and the Initiations*. Lucis, date, pp. 207, 393.
 - ¹³ Sandra Hodson (ed.). *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*. Theosophical Publishers, Inc., 1988, p. 129.
 - ¹⁴ Alice A. Bailey. *Externalization of the Hierarchy*. Lucis, 1957, pp. 493-495. See also: Alice A. Bailey. *Glamour, a World Problem*. Lucis, 1950, p. 169.
 - ¹⁵ There are many great books on how to build a company successful in the long term. We would like to recommend at least a short list of the following ten books:

Collins, J.C. and Porras, J.I.: *Built to Last*. Century, Random House, London, 1994.
Collins, J.I.: *Good to Great*. Harper Business, New York, 2002.
Hammel, G. and Prahalad, C.K.: *Competing for the Future*. Harvard Business School Press, Boston, Massachusetts, 1996.
Hammel, G.: *Leading the Revolution*. Harvard Business School Press, Boston, Massachusetts, 2000.
Kaplan, R.S. and Norton, D.P.: *The Balanced Scorecard*. Harvard Business School Press, Boston, Massachusetts, 1996.
Pascale, R.T., Millemann, M. and Gioja, L.: *Surfing the Edge of Chaos*. Three Rivers Press, New York, 2000.
Schwartz, P.: *The Art of the Long View*. Doubleday Currency, New York, 1996.
Senge, P.M.: *The Fifth Discipline*, Doubleday Currency, New York, 1994.
Senge, P.M. et al (eds.): *The Fifth Discipline Fieldbook*. Doubleday Currency, New York, 1994.
Wheatley, M.J.: *Leadership and the New Science*. Berrett-Koehler Publishers, San Francisco, 1999.

- ¹⁶ Bailey. *Externalization of the Hierarchy*, p. 106. This passage points out that the only other time this was done was during individualization of the human race in ancient Lemuria.
- ¹⁷ See for example: Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 15.
- ¹⁸ Most major advances in human civilization resulted from stimulus from the Hierarchy. Ideas were planted in selected people's minds. Technology could easily have been suppressed by planting "won't work," "evil," or other negative seeds.
- ¹⁹ Bailey. *Externalization of the Hierarchy*.